



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 86.

NEW-HAVEN, SATURDAY, JANUARY 14, 1826.

VOL. X.

IRELAND.

BAPTIST IRISH SOCIETY.

Extract from a letter of W. Thomas, to the Secretaries, dated Limerick, Sept. 15, 1825.

I beg leave to mention two instances, which will show the great importance of scriptural instruction. I have just returned from the most remote, barbarous, and neglected part of Ireland, situate between sixty and seventy Irish miles west of Limerick, the western point of Ireland, in the county of Clare; the population is incredible; and for 23 miles, from Kilrush to Loophead lighthouse, there is but one Roman Catholic chapel, and no other. The people have no regard for the Lord's-day, they work in their fields, and fish, and pursue brutal exercises; very few of them ever go to chapel, it is so distant.

In the midst of this benighted and far distant region, the Baptist Irish Society, has an Irish school, at a place called Thrustleave, where there are thirty in attendance, half of whom are reading the Irish Scriptures. J—N—, the master, is a most devoted man, and goes a great distance round, to read the Irish Scriptures to the people, who hear him with the greatest attention. Now I mention the great importance of scriptural instruction: In giving me an account of his labours, he said he was reading the 22nd chapter of Luke in Irish, relative to the sufferings of our blessed Lord, when one of the number who were present, said to the rest, in Irish, "If I were going to murder, or rob, or injure my neighbour, do you think I could do it, when I should think of these words?"

He was reading the Irish Scriptures at another time, to several people, when a man acknowledged and said, "I intended to have injured such a man, and to have driven all the cattle I could collect one night, to have destroyed all his wheat, oats, and potatoes, but when I heard J—N— read the Irish Testament, my conscience would not let me."— These two instances alone say more, in my opinion, for the great importance of scriptural education, than all that was ever said by its devoted advocates.

In the Bird-hill school, six of the children repeated from memory the Gospel of Matthew and three chapters of the Epistle to the Romans each; four repeated ten chapters each; two said four each, which makes 234 chapters. The children of Black-water school, still appear to exceed them. The schools would all flourish, and the nation would soon be evangelized, were it not for the priests.

Extract from a letter of J. Wilson, to the same, dated Boyle, Sept. 18, 1825.

I have now seen nearly the whole of the schools in both districts, and though there are still some discouraging circumstances attending some of them, I have to state, that I was never more gratified than I have been in the instruction of others.

There are three parishes where the most determined and persevering opposition is maintained, in which we have eight schools: all of them, however, give pleasing evidence that the people are determined to have their children educated, for some Roman Catholic as well as Protestant children, are found in all of them. As a contrast to the proceedings of the priests in those parishes, I have pleasure in stating, that we have the continued co-operation of some others; and in one instance, one who was formerly hostile, is now an encourager of the schools; and, consequently, in a school that I inspected in his parish, there were 199 pupils, 49 of whom were reading the Testament, and most of them committing portions of it to memory. In another parish, the priest went with me to inspect the school, and was evidently interested in the proficiency of the children, of whom there were 121 present—30 being in the Testament class, and committing it to memory.

After the examination of the children, in their presence, and that of about 20 adults, he requested from me the present of an English Bible, which request I have cheerfully complied with.

REPORT OF THE ENGLISH BAPTIST MISSIONARY SOCIETY, FOR 1825.

In meeting the general body of their friends on

this annual occasion, the Committee of the Baptist Missionary Society feel mingled emotions of gratitude and sorrow. To lose, in rapid succession, our faithful, zealous, and endeared guides and associates in the work of the mission, cannot fail to occasion deep and painful regret; while, on the other hand, the evidences of a divine blessing on the operations of the Society during the past year, of which a brief account is now to be given, call for thankfulness and praise. May the combined influence of these considerations urge us to renewed diligence and activity in the holy cause in which we are engaged!

From the various stations planted on

THE CONTINENT OF INDIA,

the accounts wear the same general features as in former years. Mr. Fernandez, though considerably advanced in life, continues to preside over the church at Dinagepore, consisting of nearly 100 members, and the schools connected with it, with the anxiety of a parent. At Dacca, the schools and regular congregations are increasing; and among other additions, Mr. Leonard speaks of a young Armenian lately baptized there, whose general information, and accurate acquaintance with the Persian and Turkish languages, seem to warrant the hope that he is designed for future usefulness. Mr. Thompson states, that the congregation at Delhi has become much more numerous of late; five persons have been added to the church, including another Brahmin, and a small commencement has been made in the work of female education.

The church at Cutwa, under the care of Mr. Wm. Carey, has been favored with several additions to its number, and the accounts given by these new converts from heathenism of the operations of divine truth upon their minds, ate said to have been very pleasing. Others have died in the faith, sustained in the last conflict by the consolations and hopes of true religion. The Journals of the native preachers at this station, which have been occasionally published in the Herald, show their steady perseverance in proclaiming the word of life in the numerous villages around them. A single quotation from one of those journals, will prove that these humble teachers are not deficient in an acquaintance with divine truth, or unskilled in the mode of conveying it to others. "Spoke to a Brahmin, (says Kangalee,) who asked me what I thought of Ram Mohun Roy's way." I said, "that he was like a man who shows me a fine house in the jungles, but cannot point out the way or door to it. Ram Mohun Roy points out one God, but does not point out the way to him; and so his instructions can be of no use to me; Christ is the door, and none can go to God but by him!"

Our communications from Serampore during the past year, have been frequent and interesting. The brief notices which have been repeatedly published, since our last annual meeting, of those natives, male and female, who have expired at this station, exhibiting the genuine influence of the gospel of Christ, form a refreshing contrast to the tales of horror and of blood, with which the Brahminical superstition has rendered us too familiar. The proficiency made by the students in the Sungskrit and English languages, astronomy, geography, and other branches of knowledge, was highly satisfactory. Nor was the examination of

the female schools less encouraging. Two hundred and thirty little girls were present, many of whom received rewards for their improvement; and the cheerfulness and animation, visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. From a statement of the Female Schools established in India, by benevolent individuals of different denominations, drawn up and published by our brethren in June last, it appears that the whole number was 75, containing 1894 pupils—a number, which, though small compared to the vast population of the country, sufficiently proves that the system is making sure and steady progress.

No distinct memoir on the subject of the translations has arrived since our last meeting: but a recent letter from Dr. Carey, states, that no less than fourteen versions are now advancing towards a termination, each of which is under his personal superintendence, and the several proof sheets pass three or four times under his revision, before they are finally committed to the press. "In printing the versions of the Bible, (he adds in a subsequent letter,) we may go to the very extremity of our funds. The New Testament will soon be published in at least *thirty-four* languages, and the Old Testament in *eight*, besides versions in three varieties of the Hindostanee New Testament. These varieties excepted, I have translated several of the above, and superintended, with as much care as I could exercise, the translation and printing of them all. The Chinese Bible, which brother Marshman translated and conducted through the press, is not included in the above number. I am fully conscious that there must be many imperfections in these versions; but I have done my best, and I believe the faults and imperfections will, when party rivalry ceases, be found to be much fewer than might be supposed: I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labors."

Our brethren at Calcutta, have still been called to endure much personal affliction, and one of the number, Mr. Eustace Carey, has been constrained, in consequence to leave his station, and seek that health in other climes, of which he has long suffered the want in Bengal.

But while sickness has thus withdrawn one valuable missionary from his labors at this principal station, others have been raised up there to render important and necessary aid. A pious young man, of the name of Scott, has been engaged to assist Mr. Pierce in the printing-office, and two or three have been acceptably employed in preaching to the natives. One of these, Mr. Wm. Kirkpatrick, has discovered such aptitude and inclination to the work, that the Committee, on the recommendation of their Calcutta brethren, have adopted him as a Missionary. This young man, it should be added, was educated in the Benevolent Institution, and thus affords another striking proof of the utility of those exertions that have been made to instruct the children of the poor. Respecting female education too, the report from Calcutta is equally favorable with that from Serampore.

Several persons, natives and others, have been added to the church under the care of our junior brethren.

At Howrah, two native chapels have been erected under the superintendence of Mr. Statham. Here also a Mussulman moonshee, or teacher has

been baptized—an event which occasioned great surprise among that class of the natives, and led to much inquiry. Among other pleasing incidents, Mr. Statham mentions one which clearly shews the value of the Bengalee Bible. "One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, 'It will be a happy change for me.' I asked the grounds of such a hope. She clasped her Bengalee Bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me. I know he is able to save me. I believe he will,' and then she prayed so sweetly, that I could not forbear crying out, 'Oh, that my latter end may be like hers.'"

In another of his communications, Mr. Statham, whose situation appears to afford him peculiar opportunities to watch the progress of the native mind, in alluding to the misrepresentations of the Abbe Dubois' "Statements," he remarks, "so glaringly false and invidious, that even the foes of missions, residing on the spot, are obliged to palliate and apologize for them,"—expresses his persuasion, "that the real cause of such opposition is the probable success of missionary efforts. There is, and none can deny it, who knows any thing of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos, than ever presented itself before. I well remember the time, when if I offered a tract, or Gospel, to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for *more books*. Not two years ago, female education, was looked upon by the rich natives, as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulka Bazaar, the natives would not let myself and the native with me, get a place to preach in; now they say, 'Come often—tell us more about these things.' I have, at this moment, thirty-six boys, the sons of natives of good estate, reading the scriptures in my verandah, who some time ago were afraid to touch a book. Depend on it, that the Lord is fulfilling his promises quicker than our ~~longest~~ ^{shortest} ~~surmise~~ ^{time}. I would not anticipate too great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description. Only pray, oh, let us pray for the outpouring of the Holy Spirit!"

The station at Digah has been maintained by the persevering exertions of Mrs. Rowe, who superintends the schools, and directs the proceedings of the native itinerants residing there. It is probable, that ere now, Mr. Moore, who formerly resided with Mr. Rowe, at Digah, has returned thither with his family.

The disastrous war, which has broken out between the British Government and that of Burmah, has reduced the church formed among the Mug nation, to great distress; and obliged Mr. Johannes to discontinue, for a season, the male and female schools, which were under his care at Chittagong. The perils to which our American brethren in Burmah have been exposed, from the same cause, are generally known: their result, in reference to Messrs. Judson and Price, and their families, is still a matter of painful uncertainty.

Recent accounts from the island of Ceylon are more encouraging than those we have formerly had to communicate. After a long continuance of apparently unproductive labor, Mr. Chater had the pleasure, in September last, of receiving into the little church at Colombo, eight members, chiefly young persons; and several others appear to be under hopeful impressions.

The political arrangement which has lately transferred the island of Sumatra to the Dutch Government, may, in its consequences, considerably affect our missionary stations on that island, as the continuance of that official sanction which has been hitherto given to schools, and other means of communicating instruction to the Malays is uncertain. To the late Governor of that settlement, the Hon. Sir Stamford Raffles, the cordial thanks of the Society are due, for the kind and efficient patronage which he has always afforded the mission. One of the most pleasing features in the accounts recently forwarded by our brethren at Bencoolen is the progress of the native schools, the last general examination of which, was conducted by the Governor in person.

At Padang, the prospects of Mr. Evans have again become doubtful, in consequence of the lamented death of Colonel Raaf, the resident, whose enlightened mind had led him to appreciate exertions for the moral welfare of the people under his charge, and to extend towards such exertions, that patronage, without which, it seems in these settlements, almost impossible that they can succeed. From Seholga, Mr. Burton informs us that he has translated the first six chapters of the Gospel of St. John into the Battak language, and is frequently asked by his neighbors to lend the manuscript for their perusal. Accompanied by Mr. N. Ward, from Bencoolen, he lately made an excursion into the interior of the country, where no white men had ever been seen before. Their appearance, as it was to be expected, excited so much curiosity, that several thousands were collected, at different stages of their journey, to meet them. Mr. Burton was well understood, and much attention was paid to his brief and simple expositions of the first principles of the oracles of God.

The aspect of the West Indian Mission, during the past year, has been such as to awaken frequent solicitude; while, at the same time, much cause has existed for grateful acknowledgement.

Immediately after the last annual meeting, intelligence arrived of the decease, after an illness of only three days, of Mr. Thomas Knibb, who conducted the Free School at Kingston, in connexion with the church, under the care of Mr. Coultaert. His place has since been supplied by a younger brother, Mr. W. Knibb, who arrived in Jamaica in February last. Considerable additions have been made to each of the churches in Kingston—no less than four hundred and fifty to Mr. Coultaert's alone—and cheering testimonies to the nature and value of the Gospel have been borne by many, in the solemn hour of approaching dissolution.

At Montego Bay, the congregation has increased so considerably, as to render it necessary for Mr. Purchell to procure larger premises; and by the kind assistance of some of the resident gentlemen, he has been enabled to obtain a large building in the centre of the town, formerly used as the court house, more recently as a theatre. Here a church

has been formed, and the Gospel has proved successful in reclaiming several from the error of their ways, who have given themselves to the Lord and to his people according to his word. But we regret to say, that here also, much opposition has been experienced, and many impediments are thrown in the way of the attendance of the negroes on Mr. Burchell's ministry. These remarks we are happy to add, do not apply to Anotta Bay. There, the attendance of all classes has been good; an obvious improvement has taken place in the morals of many; some, it is hoped, have experienced a saving change; and a church has been formed, consisting of forty members.

Amidst many circumstances of a discouraging nature, Mr. Bourn has continued his labors at Belize, and has not been permitted to do so entirely in vain. His congregation has gradually increased; four persons have been baptized; several others were candidates for that ordinance; and after much personal toil and fatigue, he has completed the erection of a building, which comprises, under the same roof, a dwelling house and a commodious chapel. But the mysterious providence of God has seen fit, in a very affecting manner, to disappoint his expectations, and those of the committee, in reference to the mission to the Mosquito shore. Mr. Fleming, who was designated for this new undertaking, arrived at Belize, in July last, had an interview with some of the Mosquito Indians who visited that town soon afterwards, and was deeply interested in the prospect before him: but before he could proceed to the place of his destination, a malignant fever was commissioned to remove him from the scenes of mortality.—Only four days after his decease, his affectionate partner was called to follow him, and they now rest together, till the resurrection morn, in the land, which, only two months before, they had entered as the messengers of salvation. Under bereavements so unexpected and awful, our only resource is in the conviction of the holiness and goodness of the Great Arbiter of life and death. May he grant us wisdom rightly to interpret these mysterious expressions of his will!

PALESTINE MISSION.

The following letter from the Rev. Jonas King to the editor of the New York Observer, describes the Holy City under a visit from the Pasha of Damascus.

Jerusalem, 16th April, 1825.

DEAR FRIEND,

Yesterday, the Pasha of Damascus moved off with his troops, and no eye was wet, except with joy, at his departure. This modern Benhadad came up hither about fifteen days ago, with a company of about three thousand men, to collect the annual tribute due to him from this part of his Pashalic. Terror marched before them, and destruction came in the rear. At their approach, the inhabitants of Bethlehem and Ephratah fled to Hebron, except a few, whose trembling limbs could not sustain them in flight.

The Pasha, with his soldiers, pitched his tent without the western gate of the beloved city, and sent in his servants, saying, "Deliver me thy silver and thy gold." All was consternation. Houses were broken open—Christians, Jews, and Mussulman's were dragged to his camp, put in chains,

and many of them cruelly beaten with rods on the soles of their feet. One Greek, whom I knew, the Superior of the Convent of the Prophet Elias, after receiving five hundred blows, was left on the cold ground, without shelter, three days and three nights, with no sustenance given him but water. The sinews of one of his feet are all laid bare to the view, as if it had been dissected. Soldiers were stationed in the principal convents, armed men were patrolling the streets, women were insulted, all hearts palpitated with fear, on all countenances sat paleness.

For two or three days, it might be said that Jerusalem was literally in tears. Her priests sighed, her virgins were afflicted, and she was in bitterness.

The little company of English and American Missionaries were almost the only ones out of fear. And, indeed, one night, we ourselves did not feel quite sure that we were safe. We felt that 'our help was alone in the name of the Lord, who made heaven and earth,' and that 'if it had not been the Lord, who was on our side, when men rose up against us;' they had long ago swallowed us up quick, when their wrath was kindled against us.

'Blessed be the Lord, who hath not given us as a prey to their teeth.'

We have been taught by many a lesson, that "it is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in Princes."

The Pasha, after having 'gathered the riches of the people, as one gathereth eggs, that are left, no one being able to move the wing, to open the mouth, or to peep,' set off for Damascus, leaving this whole region in a state of confusion and danger. The Arabs in the country round about Jerusalem, vexed at what the Pasha has done, will now be like bears, robbed of their whelps.

I have just been broken off in writing my letter, to go with Dr. Dalton, to see a poor young man, who was shot this morning by an Arab, about an hour and a half from this city. He had fled from the oppression of the Pasha to Ram Allah, and was this morning quietly returning, with another young man, when an Arab suddenly started up and fired upon him. The ball passed through the left fore arm, a little above the wrist, shattering both the bones to pieces, and raking up the muscles in such a manner as to render amputation necessary; then entering the body a little below the breast, was lodged near the heart. The wound is very dangerous.

His situation, the moans of his parents, his brother, and sisters, rendered the whole a pitiful scene! But what moved my heart most, was to hear the aged, trembling father of the wounded man, saying, with tears trickling down his cheeks, "He was my support! My bread was from him!" I said to him, "God can feed you; trust in him;" and endeavoured to point the suffering man and those around him, to Him who was wounded for our transgressions, and bruised for our iniquities.

On returning to my lodgings, I was told that a man had just been killed, between this and Mar Elias, about an hour's distance, and that two others have been stripped by robbers.

Excuse these hasty lines, which show you a little the situation of your friend at Jerusalem.

J. KING.

ORIGINAL LETTER

From Dr. Samuel Johnson, not published in his Works, or any Life of him.

March 17th, 1752, O. S.

DEAR SIR,

Notwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes which life forces upon us, such is the absorption of our thoughts of the business of the present day—such the resignation of our reason to empty hopes of future felicity, or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses as a burden, but crushes as a blow.

There are evils which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way. The concussion of an earthquake heaps the ruins of cities upon their inhabitants. But other miseries time brings, though silently, yet visibly forward, by its own lapse, which yet approaches unseen, because we turn our eyes away, and they seize us unresisted, because we would not arm ourselves against them, by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must sometime be found, is a truth which we all know, but which we all neglect, and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself, and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death. Yet there is no man, (says Tully) who does not believe he may live another year, and there is none who does not upon the same principle hope another year for his parent and his friend; but fallacy will be in time detected; the last year, the last day will come;—it has come and is past! “The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects.”

The loss of a friend on whom the heart has fixed, and to whom every wish and endeavor tended, is a state of desolation in which the mind looks abroad impatient of itself, and finds nothing but emptiness and horror. The blameless life, the artless tenderness, the native simplicity, the modest resignation, the patient sickness, and the quiet death, are remembered only to add value to the loss—to aggravate regret for what cannot be amended—to deepen sorrow for what cannot be recalled.

These are the calamities by which Providence gradually disengages us from the love of life.—Other evils, fortitude may repel, or hope may mitigate; but irreparable privation leaves nothing to exercise resolution or flatter expectation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature that whosoever lives long, must outlive those he loves and honors. Such is the condition of our present existence, that life must one time lose its associates, and every inhabitant of the earth must walk downward to the grave, alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortunes indeed

he may yet feel, for where is the bottom of the misery of man? but what is success to him who has none to enjoy it? Happiness is not found in self-contemplation; it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no further intelligence. Revelation is not wholly silent. “There is joy among the angels in heaven over one sinner that repenteth.” And surely the joy is communicable to souls disengaged from the body, and made like angels.

Let hope, therefore, dictate what revelation does not confute—that the union of souls may still remain; and that we, who are struggling with sin, sorrow, and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain but that we look up to a higher power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best?

Surely there is no man, who thus afflicted, does not seek succour in the Gospel, which has brought life and immortality to light! The precepts of Epicurus, which teaches us to endure what the laws of the universe make necessary, may silence, but cannot content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but not assuage it. Real alleviation of the loss of friends, and rational tranquillity in the prospect of our own dissolution, can be received only from the promise of Him in whose hands are life and death, and from the assurances of another and better state, in which all tears will be wiped from our eyes, and the whole soul filled with joy. Philosophy may infuse stubbornness, but religion only can give patience.

SAM. JOHNSON.

FROM THE COMMERCIAL ADVERTISER.

CHRISTMAS.

Messrs. Editors.

As you have in your paper of Tuesday, availed yourself of your editorial privilege, to plead in behalf of the religious observance of *Christmas*, and undertaken, moreover, to “condemn the error” of the *Puritans* in refusing to observe this festival *themselves*, (for in no other sense, that I know of did they ever “prohibit” the observance of it,) will you allow a subscriber to your paper, and one of the descendants of those venerable men, to say a word in their vindication? No controversy on this subject is intended; and if I knew how to pen these few lines in such a manner as to preclude the possibility of any further discussion, I should be glad to do it. I assure you, sir, it makes no part of my present plan to “condemn” or even to find the least fault with those who think it their duty to observe *Christmas*, and other holy days. “Let every one be fully persuaded in his own mind.” I venerate and love many who are of that opinion, though I cannot think with them. But you, surely, will not deny me the privilege of saying a word, the only object of which is to alleviate, if not to advert, the sentence which

you have passed against a body of men "of whom the world was not worthy," and whose example I wish many were as willing to follow as to praise.

The "Pilgrims," then, for themselves only, refused to observe Christmas, and other holy days, for the following reasons.

I. They thought that no warrant for any such observance was to be found in Scripture. They believed that every institution of this nature, pertaining to the Old Testament economy, was abolished at the coming of Christ; that no similar days were appointed in their place; that neither the Saviour nor his inspired Apostles gave the least countenance, either by precept or example, to the sanctification of any other day than the Sabbath.

II. They considered the BIBLE as the only infallible rule of faith and practice. They denied that the Church, or any member of it had a right to institute new rites or ceremonies. They were persuaded that the Lord Jesus Christ alone was the Supreme Head and King of the Church; and had no doubt that He, and those Apostles whom He inspired by his own Spirit, were as competent judges of what was proper, and for the edification of the Church, as any individual or body of individuals have been since; and, of course, that for uninspired, and therefore fallible men, to undertake to add to the number of Christ's appointments, is a measure, to say the least of very questionable propriety.

III. They were confident that, for a long time after the death of the Apostles, no stated festival or Fast Days whatever were observed in the Church. *Justin Martyr*, who wrote a little after the middle of the second century, and who gives a particular account of the institutions and habits of the Christians, gives no hint of any day being kept holy, excepting the first day of the week, or the Christian Sabbath. Before the time of *Origen*, who flourished about the middle of the third century, the Christians, had introduced several holy days, partly to gratify the converts from Paganism; who, on coming into the Church, wished to have some substitute for the Pagan festivals which they had abandoned. But even at this time, the observance of *Christmas* was unknown. *Origen* gives a list of the holy days observed at the time in which he wrote; but says nothing about a festival for Christ's nativity; from which *Lord Chancellor King*, in his "Inquiry into the Primitive Church within the first three hundred years after Christ," confidently infers that no such festival was observed till after the time of *Origen*. Indeed the Christians during the three first centuries, differed so widely concerning the month and day of the Saviour's birth: some placing it in April, others in May, &c. that there is an utter improbability, on this ground alone, that they commemorated the event by an ecclesiastical festival.

IV. The Puritans attached no little importance to another consideration. Supposing, (what they could not admit) that the church possesses the power to institute observances, which Christ and his Apostles never knew; suppose that teaching for doctrines the commandments of men, or in other words, adopting "human inventions in the worship of God," could be justified; what limit they asked, could be set to this power? How far may it be carried? When the door to uncommanded observances is once opened, by whom

or when will it be effectually closed? You, and a few others, Mr. Editor, might think two or three well-adjusted church festivals, besides fifty-two Sundays in the year quite sufficient. The Protestant Episcopal Church, however, in this country, has appointed about thirty stated festivals, besides a still larger number of Fast-days. The Church of England has a greater number, it is believed, both of fasts and festivals. The Church of Rome, from whom the Church of England selected her list, observes a far greater number than either. In favour of every one of these days serious, respectable men have something very plausible to say; and even indignant things against plain, simple-minded Protestants, who could not easily swallow such a mass of superstition. Is it any wonder, then, that the Puritans, perceiving the tendency in all churches to go to extremes in multiplying such observances, whenever they began to be introduced; and knowing that there was no way to prevent this, but by shutting them out altogether: deliberately preferred the latter as the safer course? —and, truly, if there be no Bible warrant for festivals;—no solid warrant for them in the practice of the Christian Church for the first 300 years, and, above all, none for *Christmas*: if the whole business of bringing institutions into the Church for which there is no Divine authority, be unlawful and of dangerous tendency; and if, whenever the practice has been admitted, it has been almost always abused, that is, carried much further than it ought to have been, I cannot help thinking that the Puritans had at least *plausible*, if not *conclusive*, reasons for taking the course which they did.

I must again protest, Mr. Editor, that I have no desire to shake the faith, or alter the practice, of those who differ from the Puritans on this subject. But I could not, for my life, help doubting, whether, when you "condemned" those venerable men, as in "error" as to this point, you were really acquainted with ALL the reasons which led to their decision. I make a much more favourable estimate than is correct, both of your intelligence and candour, if you do not think the few of their reasons which have been stated worthy of some regard. Your's,

BIBLICUS.

HARDNESS OF HEART.

FROM THE WESTERN LUMINARY.

Mr. Editor,—The following case of a young man who has been left, at least for a time, to hardness of heart, calls for the compassion and the prayers of your pious readers.

The young man to whom I allude was born and educated in a neighbouring state; and, in addition to many other privileges, enjoyed the instruction and example of a praying mother. The consequence of these privileges was, many serious exercises of mind with regard to religion in very early years, and a firm persuasion that without true and heartfelt piety, he could never be a subject of everlasting happiness.

When he arrived in Kentucky, it pleased God to assign him a place of residence where

he enjoyed the ministrations of a venerable "father in Israel." Under his preaching, conviction of mind, because of sin, revived; and after some time, there succeeded to this a comforting hope that he had passed from death unto life. This hope was bright, and produced for a time much pleasurable feeling; but at length a day of darkness came, connected, I believe, with a carelessness of walk and conversation, which no doubt subjected him in a lamentable degree, to the power of the tempter.

Having entered into an examination of his state, he came to the conclusion that he had never been a subject of renewing grace, and consequently had deceived himself in making a profession of religion. But instead of making his case known to his pastor, he resolved to seek ease of mind, by seeking employment in a neighbouring county, as he considered the opportunities which he enjoyed of hearing the word preached, &c. would only aggravate his condemnation; for, with his former hope, it ought to have been mentioned, that he lost likewise all expectation of becoming religious hereafter, and seems to have fled, as it were, "from the presence of the Lord." But I trust the God of mercy has not yet given him up entirely; for although his manner is that of one who is cheerful and lively, yet his mind is a stranger to "calm and peace within."

It is but lately that I became acquainted with the subject of this notice. He is much esteemed as an intelligent, agreeable companion, and a useful member of society. He related to me the above particulars himself, and added, that he would give any thing for a renewal and continuance of that hope which he once enjoyed, were it only to remain with him during life.

He confessed likewise, that his conscience forced him to abstain from prayer, because he considered it nothing in him but hypocrisy. Surely it was well said by some one: "Praying will make a man give over sinning, or sinning will make him give over praying."

I sincerely pitied my young friend and gave him such counsel and admonition as I was enabled at the time. But my object in requesting this notice of his case to be inserted in your useful paper, is, to desire yourself or some one of your correspondents to publish an essay suited to his situation as it will probably meet his eyes, and may be the means, in the hand of God, of bringing him to the footstool of sovereign mercy, as an humble penitent, seeking salvation through the blood of the atonement. And may I not ask likewise, the prayers of God's people in his behalf; seeing it is written that "the effectual

servant prayer of the righteous man availeth much."

SIGMA.

At the request of our worthy correspondent who has furnished the solemn communication above, we take a passing notice of the case described by him. That we may be as perspicuous as possible, we will arrange our brief suggestions on it under the following heads.

1. Real Christians have often been known, lamentable as the fact is, to relapse into a state of darkness and drowsiness of spirit, which for a time left them in partial despair; so that the first stage of departure from God, mentioned in the notice of his case, while it denotes guilt and danger, is not hopeless.

2. But the real believer will not continue long in this condition. At least every day's delay in such a state of soul, increases the probability that the first profession of religion was made under a mistaken view of the true character of the individual.

3. There is something very alarming in that condition of feeling which prompted him to fly from the means of grace, that he might thus escape the curse of means of grace abused. It is trifling with conscience, with eternal truth, with God who has made it his power unto salvation, as well as with the bleeding interests of his immortal soul. How much better is the resolve—

"I can but perish if I go—
I am resolved to try,
For if I stay away, I know
I must forever die."

4. The danger of the case seems to be augmented by the fact that, though somewhat solicitous, he is not exceedingly, unspeakably alarmed, at his present state of mind. He seems to desire peace of mind more than holiness; to be more afraid of punishment than of doing wrong. Indeed he seems not to have adequate impressions even of his danger. How can he be cheerful, even in appearance? Does he despair of mercy? Is he indeed in earnest when he says that he expects certainly to be lost forever? And can he be cheerful then for one moment? In view of hell, eternal hell!

5. He is probably approaching to that state of final apostasy described in Heb. vi. 4—9, and Heb. x. 25—32. We say approaching to it. If he should go on quite to its border, he will realize inexpressibly more than his premonitions now forebode. Every day he continues as he is, the danger and the guilt of his situation is increased; every day the probability of returning to God grows less and less. He has now all the helps towards a return that he ever can have; and at last return will be impossible, not only by his state,

but by the decision of a God whose patience is exhausted.

For his encouragement to fly at once, and forever, from this awful ground on which he has been standing, we say, that no sin is in and of itself unpardonable, and the blood of Jesus Christ, in and of itself "cleanseth from all sin." No magnitude of sin can exceed or attain to the power of his blood to pardon and to save. And we suppose that the reason why any sin is *unpardonable*, is, that, from its peculiar character, it so affects the subject towards the Holy Spirit, who is the great agent in convincing and converting sinners, that all the influences of that agent are removed from the soul. If then he feels remaining interest and tenderness on the subject of his salvation; if, as is declared by him, he is anxious to be restored; if he is affected with compunction for sin, and with concern for the return of His Spirit; in a word, whatever he has felt or been, **IF HE WILL RETURN TO JESUS CHRIST HE SHALL BE SAVED**, for the mouth of the Lord hath spoken it. See Isaiah i. 18, Hosea xiv. 1—4, Jeremiah iii. 12—14, Gal. vi. 1, &c. &c. He is therefore adding sin to sin when he limits the efficacy of the Saviour's blood. He must expel such impressions from his soul by going at once to the Redeemer; for thus he will *taste* and *see* that he can yet be gracious. He should look on delay after this, as *sinning wilfully*, as the sealing up and ruin of his soul.

It is a fearful theme. Infinite issues are involved. I tremble while I think what may hereafter be the consequences of every step. O God, redeem his soul! Here honour thyself by a new display of thy power in his salvation! Magnify thy name in rescuing from the destroyer what he hath torn from thee! Will it not tarnish thy name to leave the victim in his grasp?

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 14, 1826.

EDUCATION IN NEW-YORK.

We have just now received the annual message of Gov. Clinton; and have read it, as his messages are always read, with satisfaction and instruction. Of the character of the document, the soundness of its doctrine, the perspicuity and manliness of its style, we can make no better comment than that it was what we expected.

Its subjects are, of course, principally local. Among those of general interest are recommendations for improvements in the system of instruction—for extending the New-York house of refuge for juvenile delinquents, to a state asylum; of which two we have made extracts—for the erection of a monument to the illustrious Macdonough,—and making provision for the orphan children of Robert Fulton.

The first duty of government, and the surest ev-

idence of good government, is the encouragement of education. A general diffusion of knowledge is the precursor and protector of republican institutions; and in it we must confide as the conservative power that will watch over our liberties, and guard them against fraud, intrigue, corruption and violence. In early infancy, education may be usefully administered. In some parts of Great Britain infant schools have been successfully established, comprising children from two to six years of age, whose tempers, hearts and minds are ameliorated, and whose indigent parents are enabled by these means to devote themselves to labor without interruption or uneasiness. Institutions of this kind are only adapted to a dense population, and must be left to the guardianship of private benevolence. Our common schools embrace children from five to fifteen years old, and continue to increase and prosper. The appropriations for last year from the school fund amount to \$30,670, and an equivalent sum is also raised by taxation in the several school districts, and is applied in the same way. The capital fund is \$1,333,000, which will be in a state of rapid augmentation from sales of the public lands and other sources. And it is well ascertained that more than 420,000 children have been taught in our common schools during the last year. The sum distributed by the state is now too small, and the general fund can well warrant an augmentation to \$120,000 annually.

An important change has taken place in the free schools of New-York. By an arrangement between the corporation of that city and the trustees of the Free School Society, those establishments are to be converted into public schools, to admit the children of the rich as well as the poor, and by this annihilation of factitious distinctions there will be a strong incentive for the display of talents, and a felicitous accommodation to the genius of republican government. In these seminaries, the monitorial system has been always used, and it has in other institutions, been applied with complete success to the high branches of education.

Our system of instruction, with all its numerous benefits, is still however susceptible of great improvement. Ten years of the life of a child may now be spent in a common school. In two years the elements of instruction may be acquired, and the remaining eight years must either be spent in repetition or in idleness, unless the teachers of common schools are competent to instruct in the higher branches of knowledge. The outlines of geography, algebra, mineralogy, agricultural chemistry, mechanical philosophy, surveying, geometry, astronomy, political economy and ethics, might be communicated in that period of time, by able preceptors, without essential interference with the calls of domestic industry. The vocation of a teacher, in its influence on the characters and destinies of the rising and all future generations, has either not been fully understood or duly estimated. It is, or ought to be, ranked among the learned professions. With a full admission of the merits of several who now officiate in that capacity, still it must be conceded that the information of many of the instructors of our common schools, does not extend beyond rudimentary education—that our expanding population requires constant accessions to their numbers, and that to realize these views, it is necessary that some new plan for obtaining able teachers should be devised. I there-

fore recommend a seminary for the education of teachers in the monitorial system of instruction, and in those useful branches of knowledge which are proper to engrift on elementary attainments. A compliance with this recommendation will have the most benign influence on individual happiness and social prosperity. To break down the barriers which poverty has erected against the acquisition and dispensation of knowledge, is to restore the just equilibrium of society, and to perform a duty of indispensable and paramount obligation: and under this impression I also recommend that provision be made for the gratuitous education in our superior seminaries, of indigent, talented, and meritorious youth.

I consider the system of our common schools as the palladium of our freedom; for no reasonable apprehension can be entertained of its subversion as long as the great body of the people are enlightened by education. To increase the funds, to extend the benefits, and to remedy the defects of this excellent system, is worthy of your most deliberate attention.

The best penitentiary institution which has ever been devised by the wit and established by the beneficence of man, is in all probability the house of refuge in the city of New-York, for the reformation of juvenile delinquents. It takes cognizance of vice in its embryo state, and redeems from ruin and sends forth for usefulness, those depraved and unfortunate youth, who are sometimes in a derelict state, sometimes without subsistence, and at all times without friends to guide them in the paths of virtue. The tendency of this noble charity is preventive as well as remedial, and during the short period of its existence, its salutary power has been felt and acknowledged in the haunts of vice and in the diminution of our criminal proceedings. I cannot recommend its further encouragement in language too emphatic, and I do believe if this asylum were extended so as to comprehend juvenile delinquents from all parts of the state, that the same preserving, reclaiming and reforming effects would be correspondently experienced.

Vandewater-street Church.—It affords us pleasure, (says the N. Y. Spectator,) to state that this Church which had withdrawn itself from the Presbytery, in order to sit under the ministry of the late Rev. Hooper Cumming, has returned to "the fold," and been received. It has also given an unanimous call to Mr. Thomas E. Vermilie, a licentiate of the Presbyterian Church. We congratulate the Church upon the acquisition of a young gentleman of so much promise. His talents are of a superior order, his voice fine, and his elocution rich and graceful. He is to be ordained to the work of the ministry on the evening of next Monday week; and his inaugural sermon, we understand, will be preached on Sunday evening following.

Churches in New-York.—After the completion of two or three churches now erecting in this city, the whole number will be *one hundred*. Of these there are twenty-one Presbyterian, eighteen Episcopal, fifteen Methodist, fourteen Dutch Reformed, twelve Baptist, &c.—*Chronicle.*

Jews in Maryland.—The Legislature of Maryland has at last done the Jews an act of justice, by

removing the civil and political disabilities under which they have labored ever since the formation of the government of that state. This is as it should be. Christianity requires not the aid of bigotry or intolerance. Nay, she inculcates the principles of mildness, gentleness and peace. It is a religion which appeals to the reason and the heart of man; and if it cannot win its way with no other weapons than the bible and the olive branch, its empire can never be extended by the stake, the faggot, or the sword.—*N. Y. Spectator.*

REVIVALS OF RELIGION.

REVIVAL IN AMBER, N. Y.

Extract of a Letter from a member of the Theological Seminary at Auburn, dated Dec. 19, 1825.

"The revival at Vernon Centre still continues; also at Scipio. Revivals have also commenced in Western, and Rome.

"In the little village of Amber, about 15 miles from here, the influences of the Spirit are also felt. Two months ago there was not a praying family there except the minister's. Now there is prayer in almost every house. Appearances are encouraging in Westmoreland, and in several other towns in this region.—The present number of students in the Seminary is 50."—*Rec. & Tel.*

A Letter to the Editors of the Recorder and Telegraph, says—"A powerful Revival of Religion has recently commenced in New-Gloucester, (Me.) For two miles extent, there is not a house in which there is not one or more either rejoicing in the truth or under the deepest conviction of sin."

A letter speaking of the revival in Williams College, says—"During the revival, the labours of our faculty have been almost incessant, but God has carried on his own work in such a way that no instrument can boast. Prayer and the Word have been the only means, and God the only agent. There are now in College forty-five professors of religion, and twenty-one hopeful converts; and of the remaining thirty-one a number are seriously impressed, and some deeply convicted."

REVIVAL IN VERNON.

We are indebted to an obliging friend, for the following sketch of the revival which has for some time been prevailing in Vernon Centre.—*West. Rec.*

The revival in this place since its first commencement up to this very day, has been marked with circumstances, singular, and deeply affecting. It commenced at a time when a night which had been long and drear, hung over the church; and when but here and there one was found mourning for her desolations; and at a time when a large society of youth and middle aged, were rejoicing in the abundance of the common blessings of this life, and were letting their hearts cheer them in the days of their youth. But remembered not their Creator; neither did they consider that for all this, they must be brought into judgment. At this time a few of the members of the church, viewing the mournful condition of Zion, began to call on the Lord for help.

The Lord appeared suddenly in his temple: Christians immediately began weeping, and mourning, and fasting; saying, against thee, thee only have we sinned. Soon the prayer room was crowded—sinners were seen flocking from every direction to the sanctuary, as a cloud, and as doves to their windows: and an awful solemnity at once pervaded the whole society. Weeping and mourning were seen in our streets, and the cry of distress was heard at midnight in almost every part of the Society. From that time until the present, the revival has progressed with one uninterrupted march, bearing down before it all opposition, even principalities and powers. A deep conviction of sin and wretchedness, and total ruin on the part of the sinner, characterizes in a greater degree than I have ever before witnessed, this revival. I have been in many revivals, but never before have I witnessed such profound stillness and deep feeling, as in this. And here Christians pray and act as though they believed the Bible, and as though they were not expecting the work soon to stop. More than sixty stand propounded for the next communion; and more than one hundred are the hopeful subjects of Sovereign grace, while the anxious room continues crowded, and the work to deepen and extend, even into neighboring societies.

Extract of a letter from Rev. John Peck to the Editor of the Christian Watchman, dated Cazenovia, N. Y. December 23, 1825.

"The Lord is displaying the wonders of his love in this region. The cloud of mercy has overspread the towns of Fabius, Truxton, and Hamilton. Many precious souls have been bowed to the mild sceptre of the Redeemer, and been buried with Christ in the liquid grave. The blessed work continues; and O may it continue, and spread, till the knowledge of God shall cover the earth as the waters do the seas."

*Dover, N. H.—*We rejoice to hear that the inhabitants of this flourishing and pleasant village, are enjoying a season of refreshing from the presence of the Lord, under the labours of brother Maffit. Twenty persons, the subjects of this revival, have been received into the Methodist Society. May the Lord continue to favour Zion: and may he grant the desires of all who pray for her prosperity.—*Zion's Herald.*

*Gorham Circuit, Me.—*Brother Crandall informs us that he numbers nearly twenty hopeful converts on this circuit, since the commencement of the present conference year, and is hoping for a more general harvest. May the Lord send the early and the latter rain, and water this part of his vineyard with the dews of divine grace.

Extract of a letter from the Rev. A Lummus to the Editor.

In Winchendon and Orange, on Ashburnham Circuit, we have good times. At Winchendon, about ten were converted, and joined our church last spring. Two of them were teachers in our Sabbath School, and made a profession of religion after they entered the school. The converts in this place are steadfast and exemplary. When I visited Winchendon last, seven persons who tarried at the communion as spectators, publicly re-

quested prayers. At Orange, in my last visit, I baptized three; one person in her 74th year. There is quite an attention in that place among the young people. About twelve have found a hope in Christ. One 11 years of age, and 6 or 7 from 12 to 14. In Wendell the Baptist and Congregationalist societies have had a gracious refreshing. I have heard *sixty* mentioned, as the probable number of converts in that place. The Congregational Society in Westminister, has had a visitation of the Holy Spirit in the season past. A considerable number has been added to their communion. O that our merciful and prayer hearing God, may rain righteousness in all the earth!

A. LUMMUS.

Ashburnham, Dec. 12, 1825.

STATE OF RELIGION IN CANADA.

A gentleman who has resided in Canada a considerable part of the time for several years, has communicated for the Recorder and Telegraph the following particulars:—

By far the greatest proportion of the inhabitants in the cities of Quebec and Montreal, are Roman Catholics; and in the country probably nineteen-twentieths—except in the townships bordering upon the United States, in which there are many Episcopalians, Congregationalists, Methodists, &c.

The moral condition of the Catholics in Canada is truly distressing.—Except in the cities, where of late there has been an improvement, probably not more than one or two persons in a family can read at all; and the prayer book with occasionally a psalm book, form their library.

From all the information I can collect, I believe there is not a copy of the Scriptures of *any* version in the hands of the people, in *one* [Catholic] parish in *twenty* through the country. I lately saw a Bible in French presented to the master of a schooner on the river St. Lawrence, which he regarded as quite a curiosity, and said he should give it to a friend in one of the villages between Montreal and Quebec; observing in reply to my question, that the people in the parish have no "Sante Bible," (Holy Bible.) From what I know of the Priests of "the church," who hold the doctrine that "ignorance is the parent of devotion," I fear that the copy of the Bible referred to, has been ere this consigned to darkness as a dangerous book. One of the Priests told me a few days since, that their Priests did not generally understand Hebrew or Greek, but that all know *Latin*. Now, when it is remembered that those who are educated for the ministry, are entirely relieved from every servile and secular labor, I was much surprised to know that so little of what is important, was attended to, and was at a loss to account for the manner in which the students could employ their time. But when it is recollect that they play a most skilful game of cards, chess, &c. and that they do this publicly on board the steam boats, and often bet large sums, I can account for a part of their time.

I might cite particular instances in which the Catholic Priests have, within a few months past, showed their *decided* and *mad* hostility to the circulation of the Scriptures among their people; but I should exhaust your patience. Still, I have no hesitancy in declaring that the Roman Catholic priests of Canada are more hostile to the Bible than the rankest infidels I ever saw.

In the cities of Quebec and Montreal, there is much done by them to educate the rising generation in the doctrines of the church. This appears to be done in self-defence, as it is a practice of modern date.

There are, however, among the Catholics of Montreal, many men who are now educating their children in a manner highly creditable to themselves, and which promises immeasurable benefit to the rising generation.

The Episcopal Church and the Scotch Presbyterian Church appear to have about an equal share of bigotry and high pretensions; and as you know me to be a Presbyterian, I will give you an idea of both, by describing the one which bears my own name. The preaching generally consists of cold moral essays—the terms of admission to the communion are so perfectly accommodating, that gamblers, profane and intemperate lovers of pleasure, are fully welcome. I will cite one fact as a specimen, to give you the true character of the church. I was not long since invited by one of the Elders of the church, to attend at his house next evening, and take a game of whist with his minister—and this minister has the title of D. D.!!!! The Elder observed that he did not play for over a quarter of a dollar a deal. But this is the dark side of the picture—some good preaching is heard in both these churches, and there are some good examples. The American Presbyterian minister preaches those obnoxious doctrines of "Total" depravity, regeneration, election, divine sovereignty, &c. &c. with much faithfulness; and the Methodists, (when not in dispute,) appear really and truly like moderate Calvinists. The Sabbath Schools are flourishing—the cause of education is generally advancing, the Bible Society prospers, though in a small way. On the whole, the condition of these cities is gradually, though surely improving. In Upper Canada much good is done by itinerant preaching. In the country and villages in Lower Canada on the River, nothing is done; and all are in the iron bondage of Catholic ignorance.

I have never heard of a revival of religion in Lower Canada, except in the eastern townships bordering on the United States, or in Upper Canada below Kingston, where 20 or 30 have been hopefully converted the past year.

Oh that the Lord would teach us all our duty to Canada, and give us a heart to do it!

DUTY.

LETTER FROM A NATIVE CHINESE.

The following is an extract of a letter from Wm. Batelbo, a native of China, to a gentleman in Boston, dated Foreign Mission School, Cornwall, Conn. Dec. 2, 1825. This young man has been at the Cornwall School about two years and a half.—*Rec. & Tel.*

I remember with much joy and consolation, the kind treatment you exercised towards me, in sending me to this school, where I sincerely trust I have not only learned to read and write, but I learned to know Jesus Christ came into this lower world and died to save sinners. But if you and other Christian friends had not helped me to come here, it is altogether probable that I should always have remained a stranger and enemy to God. Now I trust I can say, I love Jesus, and know him by experience.

When I first came to join this institution, we have [had] thirty-six scholars, and seventeen languages. It is very interesting indeed, to see so many natives from different islands and countries. They were brought by the providence of God together here in this Seminary, to be instructed in the ways of truth and the Lord, so that they might find that peace of which the Saviour Jesus Christ spake, "My peace I give unto you, not unto the world." We trust that some of them have found this peace. The woods, rocks, and mountains, do witness their prayers, which they offer up from day to day, a sacrifice before him, who by his providence brought them from distant lands to come here, to learn and to hear about Jesus Christ, who left his bright throne and came into this lower world and died to save immortals, and purchase salvation for sinners, and has plucked many of them as brands from the fire, and caused their feet to stand, even to stand on the rock Christ.

We see and hear the precious word of the Lord and Saviour Jesus, who will say to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We have reason to think and to know the summer is past and gone, the winter has come at last and many have failed. And yet it appears that Christ's kingdom is at hand; when the heathen will be given for his inheritance, and the uttermost parts of the earth for his possession. Not only here do we see the glorious work going on, but we have heard in many other parts of the globe, that the Son of God has begun to espouse the cause of the outcasts of his people, and he will never forsake it, until the glorious Jubilee shall sound, and every nation shall know that he is the Lord of lords and King of kings. The school here is now very small; no more than 14 scholars at present. And these 14, we hope, will bear the glad tidings of the gospel to their respective nations.

SANDWICH ISLANDS.

The press at Honolulu is pouring forth its blessings. Two thousand copies of a hymn book have been distributed, and 6,000 elementary sheets, containing the alphabet of different sizes, and specimens of spelling of from one to ten syllables. The people are calling for books, slates, and above all for the Bible.

Eight churches have been erected for the public worship of the true God, chiefly by the native chiefs. In some of them large congregations assemble.

The schools flourish. On every part of Maui they have been established, and Kaikoева, governor of Tauai, has expressed a determination to establish them in all the districts of that island. On Ranai there are also schools. At the stations on Hawaii they prosper; and at Honolulu the number of pupils—children and adults, chiefs and people,—was about 700. Fifty natives, who have been taught to read and write by the missionaries, were at the latest dates, employed as schoolmasters. Between two and three thousand individuals, of both sexes, and all ages and ranks, were receiving regular instruction in the schools.

The number of natives, who attend regularly to the duty of secret prayer, is gradually increasing. At Lahaina alone, there are supposed to be at least 70.

The civil war on Tauai has been wholly suppressed, and has tended to the furtherance of the mission. Nor are any disturbances known to have arisen from the death of Rihorih.—*Miss. Her.*

TABULAR VIEW

Of Protestant Missions throughout the World, in their Geographical Order. Compiled from the London Missionary Register for January and February 1825, and from the preceding Survey.

	Stations.	Missionaries.	Native Assistants.	Pupils in Schools.	Members of the Church
Western Africa,	19	26	23	3,460	603
South Africa,	27	50	6	683	367
African Islands,	3	7	1	245	
Mediterranean,	4	16			
Black and Caspian Seas,	3	14			
Siberia,	1	3			
China,	1	1	1		
India beyond the Ganges,	5	11	1	150	
India within the Ganges,	56	120	240	22,240	495
Ceylon,	18	28	29	12,164	381
Indian Archipelago,	15	21		250	
Austral Asia & Polynesia	35	63	93	7,586	2,000
South American States,	1	2			
Guiana and West Indies	59	104		2,322	33,680
N. American Indians,	35	88		900	200
Labrador,	3	14			193
Greenland,	4	16			
ib.	Total, 289	584	394	50,000	37,919

MAUMEE MISSION.

The Rev. Elisha M'Curdy, a member of the Board of the Western Missionary Society, and the Rev. James C. Crane, Secretary of the United Foreign Missionary Society, have returned from their visit to the Maumee station. In pursuance of previous arrangements made by these societies, all the property at that station has been formally put into the possession of the United Foreign Missionary Society; and henceforward all the concerns of that mission will be managed by this society. A Board of Agency has also been organized in this city, the object of which is to provide supplies for the western Indian missions under the care of this society, and forward them to the places of their destination.

The above named gentlemen give a very favourable and encouraging account of the state of the Maumee Mission. The members of the family enjoy good health. The school is in a prosperous condition. It consists of about 30 scholars, who are well governed, and are making rapid improvement not only in the most useful branches of learning, but also in the knowledge of the Sacred Scriptures, and the great and infinitely important principles of the Christian religion; and some of them manifest solicitude about the things that belong to their peace, and appear much affected when addressed upon the great realities of eternity.—*Pittsburgh Rec.*

NEW-YORK BETHEL UNION.

This Society celebrated its fifth Anniversary on Saturday evening, the 31st ult. We make the following extracts from the Report published in the Mariner's Magazine.

"It is a source of constant delight to the Chris-

tian to view the wonderful exhibition of God's mercy to this fallen creation, and see with what exact faithfulness he is rapidly accomplishing all his purposes of love to ruined man. Every promise seems to be hastening to its fulfilment; and many stupendous events which, only a few years since, we knew by the light of prophecy would take place, have now formed part of the history of our times.

The advocates and friends of the different religious institutions in the Christian world have found that, however strong the peculiar claim of one particular Society may be, those of the other institutions prefer claims equally strong for support and patronage. Although there sometimes appear to be conflicting interests, they are, in results, only parts of one grand system of measures whose sublime object is the salvation of a lost world.

"It is peculiarly gratifying to hear the ardent friend of the Bible urging the claims of the American Bible Society—to listen to the eloquent appeals of another pleading in behalf of foreign missions to destitute, benighted pagan lands; of a third for domestic missions, to supply the bread of life to perishing souls in our own country; of another for raising up poor and pious young men for the gospel ministry; others for the different benevolent objects in which their best feelings are enlisted, and to which are especially pleaded their patronage, countenance, and prayers—Oh, may they ever prosper, and a holy zeal and a sacred ambition fire their hearts in the noble strife of doing good.

All these different institutions, and others that have not been named, hold out an important and appropriate station—they are, in a great measure, mutually dependent on each other, and the success of one (for such is the blessed economy in these enterprises) essentially promotes the welfare of all the rest.

"Added to this list, the mention of which ought to be enough to warm our hearts into new zeal for their prosperity, the managers of the New-York Bethel Union, in presenting their fifth annual report, come once more to urge their claims in behalf of seamen.

"The time has scarcely gone by that it was deemed rather an unimportant question whether seamen should be converted or not. In addition to the extreme apathy and indifference that existed on the subject, the obstacles in the way, and the difficulties to be surmounted in order to do any thing effectual for them, seemed so embarrassing, that any attempt for their improvement was considered as almost fruitless.

"The experience of eight years has not only silenced every cavil against exertions in behalf of seamen, and proved conclusively what a vast amount of good has already been achieved; but in this field of labour the Board are warranted in saying, that the encouragements to persevere are as great, if not greater, than any other that at present engages the co-operation and prayers of the pious and benevolent.

"It is only eight years since the Christian world first turned their attention towards improving the moral and religious character of seamen, and the most satisfactory results have already been witnessed.

After speaking of the increasing interest felt by the

Christian public, which has eventuated in the formation of the National Seamen's Society, the present week, the Report remarks :

" Hitherto our efforts have been comparatively feeble—divided ; and the friends of seamen have long felt the necessity of system, unity, and correspondence of action on this subject : and the Board hail, with grateful sentiments, the anticipated day, which is just at hand, when will be formed, as they hope, under the benign auspices of heaven, 'The American Seamen's Friend Society.'

" The measures that have been taken thus far towards the formation of a National Society are to be attributed almost, if not altogether, to the spirited exertions of the editor of the Mariners' Magazine, a work which the Board would recommend to the patronage of all who pray for the Bethel cause."

PROM THE MARINERS' MAGAZINE.

THE WIDOW'S SON.

In a village which stands on the sea-shore, there lately lived a widow and her little son, a lad about ten years of age. She had formerly seen better days. Her husband was a respectable sea-captain, and supported his family in ease and affluence. But amidst his own, and the hopes of his family, he was lost at sea, and his property shared the same fate. The widow had two little sons, one of six years old, and the other above-mentioned, then an infant. She retired from the circle in which she had so long moved with esteem, and purchased a neat little cottage which stands by the water's side. Here she brought up her little boys, and early endeavoured to lead them "in the way they should go." She felt herself to be a pilgrim below, and taught her sons that this world was never designed for our home.

In this manner this little family lived, retired, beloved, and respected. The mother would often lead her children on the hard, sandy beach, just as the sun was tipping the smooth waters with his last yellow tints. She would then tell them of their father who was gone, and with her finger would write his name upon the sand, and as the next wave ~~overruled~~ ^{erased} every trace of the writing, would tell them that the hopes and joys of this world are equally transient. When the eldest son had arrived at the age of twelve, he was seized with an incurable desire of going to sea. He had heard sailors talk of their voyages, of visiting other climes and other countries, and his imagination threw before him a thousand pleasures, could he also visit them. The remonstrances and entreaties of a tender parent, and an affectionate little brother, were all in vain. He at length wrung a reluctant consent from his mother, and receiving from her a Bible, a mother's blessing, and a mother's prayers, he embarked on board a large brig. He promised his mother, as he gave a last parting hand, that he would daily read his Bible, and as often commit himself to God in prayer.—A few tears, and a few sighs escaped him as he saw the last blue tints of his native land fade from his sight ; for there were the cottage of his mother, and all the joys of his childhood ; but all was novelty around him, and he soon forgot these pangs, amidst other cares and other scenes. For some

time he remembered his promise to his mother, and daily read his Bible ; but the sneers of the wicked crew recalled his mind from reviewing the instructions of his pious mother, and placed his Bible in the bottom of his chest, to slumber with his conscience. During a severe storm, indeed, when it seemed as if destruction was yawning to receive every soul on board, he thought of his mother, his home, and his promises, and, in the anguish of his heart, resolved to amend, should his life be spared. But when the storm had subsided, the seas were smooth, and the clear sun brought joy and gladness over the great waters, he forgot all his promises, and it now seemed as if the last throb of conscience was stifled. No one of the crew could be more profane—no one more ready to scoff at that religion, which in his childhood and innocence he had been taught to love and revere.

After an absence of several years this youth found himself once more drawing near his native land. He had traversed the globe over, but during all this time he had neither written to his mother, nor heard from her. Though he had thrown off restraint, and blunted the finer feelings of his nature, yet his bosom thrilled with pleasure at the thought of meeting his parent and brother. It was in the fall of the year he returned, and, on a lovely eve in September, walked towards his long deserted home. Those only are acquainted with the pleasures of the country who have spent their early days in rural retirement. As the young sailor drew near the spot where he spent his early days—as he ascended the last sloping hill which hid from his sight the little stage on which he had acted the first scenes in the drama of life, his memory recalled to his mind all the scenes of his "happier days," while Fancy whispered, deceitfully, that hours equally agreeable would again be realized. He now saw the rising hills over which he had so often roamed—the grove through which he had so often wandered while it echoed with the music of the feathered tribe ; the gentle stream on whose banks he had so often sported ; and the rising spire of the temple of Jehovah, all tended to excite the most interesting sensations. He drew near the cottage of his mother, and found all was stillness. Nothing was to be heard save the gentlest murmurs of the upruffled waves, or the distant barking of a village dog. A solemnity seemed to be breathed around him, and as he rapt at his mother's door, his heart misgave him, though he knew not why. He knocked, but no one bid him enter. He called, but no answer was returned, save the echo of his own voice. It seemed like knocking at the door of a tomb. The nearest neighbour, hearing the noise, came and found the youth sitting and sobbing on the steps of the door. "Where," cried he with eagerness, "where is my mother and my brother ?—O, I hope they are not—" "If," said the stranger, "you inquire for widow —, I can only pity you. I have known her but a short time ; but she was the best woman I ever knew. Her little boy died of a fever about a year ago, and in consequence of fatigue in taking care of him, and anxiety for a long-absent son at sea, the good widow herself was buried yesterday. "O heavens," cried the youth, "have I staid only long enough to kill my mother ! Wretch that I am—show me the grave—I have a dagger in my bundle—let me die with my

mother—my poor broken-hearted parent!" "Hold, friend," said the astonished neighbour; "If you are this woman's eldest son, I have a letter for you, which she wrote a few days before she died, and desired you might receive it, should you ever return."

They both turned from the cottage, and went to the house of the neighbour. A light being produced, the young man threw down his bundle and hat, and read the following short letter, while his manly cheeks were covered with tears:—

My dearest, only Son—When this reaches you I shall be no more. Your little brother has gone before me, and I cannot but hope and believe he was prepared. I had fondly hoped I should have once more seen you on the shores of mortality, but the hope is now relinquished. I have followed you by my prayers through all your wanderings. Often, while you little suspected it, even in the dark, cold nights of winter, have I knelt for my lost son. There is but one thing which gives me pain at dying, and that is, my dear William, that I must leave you in this wicked world, as I fear, unreconciled to your Maker! I am too low to say more. My glass is run. As you visit the sods which cover my dust, O remember that you, too must soon follow. Farewell—the last breath of your mother will be spent in praying for you—that we may meet above."

The young man's heart was melted on reading these few words from the parent whom he so tenderly loved; and I will only add that this letter was the means, in the hands of God, of bringing this youth to a saving knowledge of the truth "as it is in Jesus;" that he is now a very respectable and pious man; and that we may learn from Scripture, and from daily experience, that "praying breath" shall never be spent in vain. B.

FROM THE RECORDER AND TELEGRAPH.

EMIGRANTS TO LIBERIA.

Some remarks having been made at the Monthly Concert, relative to the Colony in Africa, and particularly the importance of its being furnished with a Printing Establishment, it was requested, at the close of the meeting, that those gentlemen who felt particularly interested in the object, would remain after the assembly had retired. Several persons accordingly remained; and after consulting on the subject till they became satisfied that the measure was expedient, commenced a subscription for the purpose, which shortly amounted to \$471, besides a font of valuable type, worth \$110 96. Ten dollars were added on the following morning. Total, \$591 96. After the subscription on Monday evening, a Committee was appointed to apply the same to the purpose intended, in the manner they might deem expedient. Accordingly in fulfilment of this trust, they procured, including that above mentioned, a font of great primer, a font of pica, and a font of brevier; also paper to the value of \$120, ink \$35 42, a variety of office furniture, and every thing else necessary to form an establishment for printing, either a newspaper or books, with the exception of a press, which had been previously given by a gentleman of this city.

They also engaged a Printer, Mr. Charles L. Force, to whom they advanced a salary of \$416 for the first year. These liberal provisions have

more than exhausted the subscription of Monday evening, by the sum of \$240 80, which is yet to be made up. There were also put on board, by the liberality of our citizens, a good bell for the Academy about to be established in the Colony, worth \$50—two sets of patent scales, \$92—two sets of blacksmith's tools, \$125—a pair of globes, \$20—agricultural implements, nails, and a great quantity of clothing, provisions and books. The vessel sailed on Wednesday afternoon, with a fine breeze.

A CARD.

To the Inhabitants of the city of Boston.

Gentlemen & Ladies—We cannot take our departure, without making our humble acknowledgments for your open liberality to us since our arrival in this place. May the Almighty God, the Creator of heaven and earth, prosper you, not only in temporal, but in spiritual blessings, and grant you everlasting life in the world above. Amen.

In behalf of the Colonists.

NEWPORT GARDNER.

Boston, Jan. 4, 1826.

ORDINATION.

On Wednesday the 21st Nov. at Romulus, N. Y. Rev. MORRIS BARTON was ordained to the holy ministry, and set apart to the pastoral charge of the church and congregation in that place. The introductory prayer was offered by Rev. Mr. Hubbel, of Lyons. An able and appropriate discourse from Acts ix, 15, was delivered by Rev. Mr. Strong, of Phelps. The consecrating prayer was offered by Dr. Axtell, of Geneva. The charge to the pastor was given by Rev. Mr. Lounsbury, of Ovid; and the charge to the people by Dr. Axtell. The concluding prayer, was offered by Rev. Mr. Flaggler, of Fayette.

IMMOLATION OF A WIDOW.

A Calcutta paper mentions that Bissonauth Poramanick, inhabitant of Gurpyah having been long afflicted with the leprosy, lately died at his fiftieth year of age. His beloved second wife, about twenty years old, being determined to burn herself with the dead body of her husband, sent word of her intention to the Darogah. But orders of their burning being not easily sent, the corpse got putrified by being exposed to the open air for three days, and on the fourth day, the widow having obtained permission of her immolation, ordered a pile to be prepared, suitable for both the dead body of her husband and herself to burn. When all this was ready, she boldly mounted the pile, and departed this life on Monday the 1st of Ausar, to the great surprise of the whole multitude, that assembled to witness this bold act.

SLAVERY.

The following forcible remarks on the subject of the slave population of the Southern States, are from an article in the Richmond Enquirer. The writer is a slave holder.

"And is it possible that any rational man, is it possible that any member of a Christian community, any citizen of a republican country, can seri-

ously object to the operation of an influence whose object is, the removal of such a population? If a feeling of justice does not prompt us to restore to others, when we can, what has been forcibly wrested from them—if a sentiment of philanthropy inspires us with no wish to civilize and enlighten a benighted portion of the world—if we do not feel under obligation to carry to Africa whom we have injured, the healing balm of the religion in which we believe—yet let us not be deaf to the calls of patriotism: let us not look with cold indifference on our country, gifted by nature with every advantage of soil, and climate, and location, hourly diminishing in its wealth, losing its comparative weight, in the nation of which it is a part, subjected to a system of legislation foreign to the principles it professes, and destined, perhaps, to rely in the end, for its own security on the strength of others, and not on its own resources.

"Is there any inhabitant of the south, who will pronounce this picture to be overdrawn? Or is there a citizen of Virginia, who will attribute the evil it presents, to any other cause than the character of our labouring population? Let him look to our languishing agriculture, our deserted farms, our decayed fortunes, our decreasing population; let him cast up, in his own ledger, his profit and loss account for the last fifteen or twenty years, and then let him say whether the labour of the slave, is not a curse to the land on which it is expended? But I forbear; the theme is as fruitful and as inspiring as it is delicate. The sentiments I have uttered, are the sentiments of a slave holder; of one too, whose interests are peculiarly those of the country in which he lives. He has examined this subject in all its bearings, and he unhesitatingly pronounces an early and combined operation of the states and the general government, essential to save the country from progressive debility and premature decay."

THE CHRISTIAN DISTILLER.

Prayer is a duty so obvious to Christians, that it needs no apology. We are taught by our Lord in the 18th chapter of Luke, that men ought always to pray, and not to faint. And in Eph. vi.
19, that men ought to "pray always with all prayer and supplication." —*In other words*, that it is the duty of men at all times to seek God's blessing in prayer; that he might own and prosper them in things lawful; and prevent them from doing wrong either in matters of religion or policy. It was a resolution of President Edwards never to be engaged in any thing, on which he could not ask the blessing of God.

No man can succeed, even in good actions, without the blessing of Divine Providence. It is therefore every man's duty to seek for this. And if it is the duty of men to look to God and hope for his blessing on the pursuits of life, then it is a sin to engage in any thing on which his blessing may not with propriety be sought. But how will the distiller of ardent spirits at the present time, and under existing circumstances, engage in this reasonable duty. If he is a Christian he must pray; for prayer is the life and soul of religion. But if he frames a prayer at any time, which corresponds with his practice, it will be something like the following, viz:

O Lord, my maker and preserver; thou art the

searcher of the hearts, and trier of the reins of the children of men. Thou, O Lord, dost see and know all things, even the most secret thoughts and intents of the soul; behold thou dost know them altogether. It is unto thee that I make my appeal, for thou dost know that when I make whiskey, I do it with a single eye to my purse. And now O most High, grant me my desire if it should cost me my salvation and that of my family and neighbours, and for this purpose, grant that I may be enabled to make good whiskey, and a great quantity of it. Increase the number of tippling shops, and give to all men an unquenchable thirst for strong drink. Open the eyes of those blinded mortals who think it wrong to drink freely, and show them that the free use of ardent spirits doth greatly increase the wealth of distillers and vendors of strong drink. And if over righteous enthusiastic men should use any means to put a stop to the free use of whiskey, be pleased O most merciful Father, to thwart and disappoint all their schemes and plans; hasten the time when every barrier to drunkenness shall be broken down.—Grant to the inhabitants of this country fruitful seasons, that grain may be cheap, not that I care for my neighbours or my country; but I ask all for the sake of MONEY. Amen and Amen.

[*Edwardsville Spec.*]

Cause of Seamen.—Captain Anson, of the brig Jane, stated, at a late meeting of the Society in Liverpool, that he had, during his stay at Cadiz and also at Seville, while on his last voyage, hoisted the flag every Sabbath, and at least on one evening during the week. At Cadiz he found the British Consul had been much engaged in behalf of Seamen. The crews of nine or ten English and American vessels usually attended the meetings at the former place, and there was reason to hope much good was there accomplished. The Consul had a flag made, and declared his determination of having a Bethel institution formed. At Seville circumstances were not so propitious, though meetings were held.

Obituary.

On the 29th ult. a child of Mr. Parmelee of Bethlehem, aged 18 months, caught hold of a tea pot which had been just filled with boiling water, and put the spout into its mouth, and survived but a few hours.

Another victim.—A child at Hotchkisstown, the daughter of Mr. Lyndes, about 5 years old, was burnt to death the last week, by her clothes (which were of cotton,) taking fire.—When first discovered, she came running out of the house, perfectly enveloped in the flames. She survived but a few hours, when she was released from excruciating pain.

DIED.—In this city, on the 6th inst. Miss Betsey Tomlinson, late of Derby, aged 30; on the 4th inst. widow Margaret Lloyd, aged 70.

At Cedar-Hill, on the 29th ult. Mrs. Elizabeth Hunt, wife of Mr. John Hunt, aged 75.

At Milford, on the 31st ult. suddenly, Miss Hannah P. Strong, in the 18th year of her age, daughter of Wm. Strong, Esq.; Mr. John Merwin; Mrs. Sarah Treat; very suddenly, Mr. Frederick Keith, aged 24.

At Durham, Mrs. Mabel Baldwin, wife of Mr. Reuben Baldwin, aged 74.

At Burke, Vt. Mrs. Lucy Hall, wife of Sylvester Hall, Esq. and daughter of Samuel Hurlbut, Esq. of Winchester, Conn.

At New-York, Edward Thompson, son of Judge Thompson, in the 26th year of his age.

At Hartford, Joseph Rogers, Esq. 68; Mr. Chester A. dress.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

RELIGION.

It grew dark and gloomy. And, as I cast
Abroad an asking eye, there came, moving
In pond'rous and portentous majesty
Upon the north wind's wings, a tempest.—
Awful in its deep blackness; and its low,
Sullen mutt'ring, told of smother'd fury.
I gazed with admiration petrified;
And my soul swell'd to span its grandeur as
It grew apace: then, timid and amaz'd,
Like the infant that turns from objects strange,
And in its mother's bosom hides its face,
Recoil'd within me. I sought a shelter.
The murmur'ring loudens fast! The little birds,
That just now cut the air with hurried wing,
Have hid. And the playful winds, in the van
That skirmish'd and frolick'd among the leaves,
Have gone by, and fiercer ones are following.
—'Tis come! The dread prelate is o'er. Even now
The heavy tempest leans o'er upon us.
Then—then, from its bursting bosom broke forth
Th' impatient thunders. And as they bounded
Like rolling worlds from cloud to cloud, the heav'n's
With emulation reading, the people
Flying, how'd, cringing as they fled. The rain
Fell violently. The lightnings forked low
And angrily. And look! amid their gleam,
In yonder door, what youthful form is there?
With face unveil'd, and eyes uplifted, so
Serene, so heav'ly fair? In such fury,
Say, is there nought to move? such pow'r to fear,
In such confusion no consternation!
There's love, not dread; adoration, not alarm,
In that clear eye, and dimpled cheek. Who is't
Can, 'mid such anger, gather food for love,
And, with a smile, can meet, a heaven hung
With fowling?—*IS RELIGION!*

DELTA.

FROM THE CONNECTICUT JOURNAL.

THE BURIAL OF ARNOLD,
MEMBER OF THE SENIOR CLASS, YALE COLLEGE.

Ye've gather'd to your place of prayer,
With slow and measur'd tread,
Your ranks are full—your mates all there—
But the soul of one has fled.
He was the proudest in his strength,
The manliest of ye all;
Why lies he at that fearful length,
And ye around his pall?

Ye reckon it in days since, he
Strode up that foot-worn aisle,
With his dark eye flashing gloriously,
And his lip wreath'd with a smile.
Oh had it been but told you then,
To mark whose lamp was dim.
From out you rank of fresh-lipp'd men,
Would ye have singled him?

Whose was the sinewy arm which flung
Defiance to the ring?
Whose laugh of victory loudest rung,
Yet not for glory?
Whose heart, in generous deed and thought,

No rivalry might brook,
And yet distinction claiming not?
There lies he—go and look!

On now—his requiem is done,
The last deep prayer is said—
On to his burial, comrades—on
With the noblest of the dead!
Slow—for it presses heavily—
It is a man ye bear!
Slow—for our thoughts dwell weary
On the noble sleeper there.

Tread lightly, comrades!—we have laid
His dark locks on his brow,
Like life—save deeper light and shade:
We'll not disturb them now.
Tread lightly—for 'tis beautiful,
That blue vein'd eyelid's sleep,
Hiding the eye death left so dull,—
Its slumber we will keep.

Rest now!—his journeying is done—
Your feet are on his sod—
Death's chain is on your champion,
He waited here his God!
Ay—turn and weep!—'tis manliaess
To be heart-broken here—
For the grave of earth's best nobleness
Is water'd by the tear.

A JUNIOR.

A BEAUTIFUL THOUGHT.

One of the pupils of the celebrated Abbe Del'Eppe, being asked by a distinguished person who visited the Deaf and Dumb Institution at Paris, what was the meaning of the word gratitude, immediately took his pen and wrote, “*the memory of the heart.*”

CHILDREN.

It is of the last importance in stamping on young minds, a true impression of the genius of Christianity, to possess them with a conviction that it is the purity of the motive which not only gives worth and beauty, but which, in a Christian sense, gives life and soul to the best action: nay, that while a right intention will be acknowledged and accepted at the final judgment, even without the act, the act itself will be disowned which wanted the basis of a pure design. “*Thou didst well that it was in thy heart to build me a temple,*” said the Almighty to that monarch whom yet he permitted not to build it.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas a lie is troublesome, and sets a man's invention at rack, and one trick needs many more of the same kind to make it good.

Many through pride or ambition ruin their fortune and family, by expense and equipage, making themselves little by striving to be great, and poor by trying to look rich.

HONESTY.

A beggar asking Dr. Smollet for alms, he gave him, through mistake, a guinea. The poor fellow, on perceiving it, hobbled after him to return it; upon which Smollet returned it to him, with another guinea as a reward for his honesty, exclaiming at the same time, “*what a lodgment honesty has taken up with!*”

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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